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585 Ambonese stuff, and I have never seen it mentioned.
534 It must have come from Java. I was told that most of the gongs had been taken by the Japanese but that some were concealed. The tatabuang are evidently rather rare in Leitimor but there are more on Hitu. There were also three fellows with long skin-covered drums and they beat them ferociously. In fact I never saw drums beaten so
[533] hard. The music is rather monotonous in melody, but the rhythm is strong and good.

535 All at once a lot of old ladies (or mostly
585 old ladies), many betel-smeared, started dancing
533 and singing with great abandon. They seemed to
609 be almost possessed. Gaspersz said that they
887 had had plenty to drink and that now I could see
123 how one might mistake drink for possession.
293 They used simple steps with arm-waving, but the songs are loud, sung something like the pantun, with first one and then another singing out a line and the rest joining in the chorus. They were acting like mad. Then several men joined the singers. It was almost orgiastic. Then, to my amazement, I found that they were singing about me. They went on and on, looking directly at me, and all the people were laughing at the clever remarks. It was all very impromptu and quite clever. There was one old girl in particular who made up verse after verse about me. In general the burden was that they had not expected to have a man from the United States here but that I should stay and not go. One verse started, "Tuan duduk, muka ketawa." [The master is sitting down with his laughing face.] This was because I was grinning sillily.

[291] The bride was a lush girl with a European dress. She was young, had gone to a Dutch school, and was marrying a dark and dumb man who had not been to school. He is a letter-carrier. The bride joined the dancers serving wine in a wine

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585 glass wrapped in red cloth first to one then
273 another of the dancers while she herself danced
535 about. She came to our table and gave me a drink
887 too. Then the party got rough, and the old girls
533 kept beckoning for me to dance, too. They were
609 more and more insistent, jibing me, and finally
●123 I was practically dragged to my feet. I joined in moving my feet and waving my arms. They went round and round me and Gaspersz with the bride in the center singing all the time and making up verse after verse about me and other things. There were hundreds of people sitting around outside and peering through the half walls laughing and cheering. They especially enjoyed our response to the signal for squatting slowly and then rising in a sort of pumping fashion. They were especially amused at me. At one point the bride held the glass filled with drink to my mouth and I tossed it off to loud cheers. Among the dancers was an old girl, the wife of a Dutch-looking Indo, who spoke Dutch. She was just as gay as the others. This is evidently a dance especially for old men and old women. It seems to be the old time stuff and perhaps the young people don't know much about it. The younger
[177] folk seem to be more for the European type of dancing which came on later. Finally this was
585 over and I sat down. But then they said we were
535 to go to another room where there was an orchestra. This was the same routine as at Waai, with the Radja calling the turns (there is a native term for this "dancing ball" square dance, and it is evidently a French dance, as the calls are largely in French, e.g., en place). I was led in by the bride who was on my arm. First there was a grand march and then a waltz. Then they proceeded with the mad dancing. We were standing in a square and there were hundreds of people sitting on

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591 dies. Residence is entirely patrilocal.

Most of the emigrants who go away go into the
167 army. They are mainly bachelors. Almost always
621 they return, perhaps after twenty years, at which time they are pensioned. In all the Christian kampongs there is great love for the home negri, which is never forgotten. For example, [794] in a drive for a new church (a common occurrence here) contributions were received from all over. In some cases hundreds of rupiah were received. On their return, those who have been away for a long time have no trouble in readjusting. They usually talk about the industries and factories and material development of other places such as Java. At least this is the main impression. Thus it appears that they are practical minded. Since no one is known to have gone out of Indonesia, the people here know relatively little about the United States, etc. The property left [429] behind by those who emigrate is kept by the family, or if necessary by the negri which acts as a trustee. On their return they immediately resume all rights no matter how long they have been away. There is no resistance to anyone's leaving the kampong. It is known that they will return.

One can see a great difference in these re-
167 spects when comparing the same aspects of life
184 in the Mohammedan kampongs, where most of the emigrants go on ships to Singapore and abroad. There few of them return and they get to see more of the outside world. Most of the Christians, becoming soldiers, never leave Indonesia and are not tempted therefore to leave permanently. Also, there may be a stronger hold on the inhabitants of Christian kampongs in general. This is a beautiful contrast of situation.

123 In general, things are duller here than in
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123 Tulehu, for me. This is largely because the
115 Radja of Tulehu is so enthusiastic and clever. In fact, he is better than the assistant.

433 One thing which stands out more than others as a result of this type of discussion is the terrible lack of certain things in Ambon, for example, factories. This impressed all Ambonese who went to Java. There is not one factory of any kind in all Ambon.

231 I changed my tack a bit and asked why there
651 were no animals here except fowls. This is the
123 situation: there is one horse (I saw him grazing outside the hotel today; he belongs to the Dutch Economic Affairs man, Goldman); there are a few stringy steers; the Mayor's wife has two cows; there are a few ducks and geese. And there are lots of fowl. The answer was that some attempt had been made to bring in animals but that the government taxes them and if they are slaughtered one must get a permit which again involves payment. Thus the Dutch, as is the case with their salt monopoly, refuse to let the poor people have enough good food because they insist on taxing everything. (I remember the buffalo-killing tax in the Toradja country. It was paid at the death feast.) I made quite a speech about the good points of keeping pigs, how they eat anything, give much good meat, etc. Perhaps I did this largely because I would like to have some pork for a change. Anyway the Dutch are cruel in taxing food.

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124 The Tulehu: The next day I carried on with the schedule. Radja was not here and thus we went a little faster.

423 The land question here is entirely different
621 from Amahusu. The twelve dati have their own sagŏ section. They are not divided into family

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423 but descent and dati run patrilineally.

If a man is the wronged one, he gets every-
586 thing, including the mutual property. If a
562 woman is the wronged one, the mutual property
423 is divided. Thus a man is favored here too. However, there is very little property that is not communal within the dati of the family anyway.

587 A widow stays in the house and gets every-
428 thing. If she stays she gets the share her husband had in the dati, but if she remarries she loses the house and the dati of her husband. However, the children keep the dati of their father, even though they may live with their mother. (Do they get the house too?)

A widower has an easier time of it as everything is patrilineal. The wife's property is his. A widow or widower must wait one year and one day before he or she may remarry. (Whence this rule?)

842 The people in Amahusu like many children and again say, the more the better. They like chil-
[857] dren as such and see in them insurance against old age. Also, they can help at work. They do not yet have the idea of quality instead of quantity. They just don't see it yet.

842 As I explain these things, for example, birth
181 control, I note that these Ambonese are a bit
157 stubborn, whereas the Buginese were interested
184 and saw my point right away. They were ready to think about it. I really think that the people here, for all their better education, are more bound and hard to teach than the Mohammedans, but this may be wrong. And how much I see the great politeness of the Mohammedans as over against the brusqueness of the Christians.

842 There are no means of birth control at all.
123 They do not even know of medicine. But they

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123 wouldn't tell me anyway if the dukun was involved, because they are scared stiff I might think that they are superstitious.

165 The average woman has five to six children. Formerly, half of these survived. Now only one to two children per woman die. There is not much if any change in the number of children born.

855 The mother is most influential in the child's
603 education. The father is not much concerned. The grandparents, especially the grandmother on the father's side, is important because of the patrilocality and because the old folk live with their son and his family. I note that the whole area here is full of women and children who are all mixing. It is like a big family all together.

584 I talked a long time about courting and love
834 making, describing dating patterns and kissing,
883 etc., in the United States. They say there is nearly no getting together of boys and girls here. They don't even go walking together. They have no dates. There is little chance to get really acquainted before marriage and little chance to experiment. They really felt a bit scandalized when I told them about dances in American churches. They don't kiss any more than the Mohammedans do. They saw the point of the American system where girls and boys get to know many of the opposite sex and are thereby in a better position to select. They also saw the point about a betrothed couple getting to know each other better before they are married, but, I pointed out, we have more divorce in the United States than here. And maybe the result of promiscuous dating is the inability to be satisfied with the company of only one person in marriage. They laughed and were relieved. I said that I

Ambon OH4

N

778 old man about the Lima and Siwa relationship to
619 the stone, and he said the Paperu guru was right:
the Lima folk have a low and flat stone; the
Siwa have a higher and rather cylindrical one.
This one is the Lima type.

We went down from here, but I thought that here was the Upu Pangit cult (the old man said so later), the sun cult, and the prayer and sacred places are as close to the sky as possible.
[137] Kukulangit is the name of a banana here which grows pointing up. Later in Amahusu I asked Musila if the batu pemali of his negri lama is on top of a little hill or mound. He said yes, and that they are all so placed. Directly in front of the church, where there was a flat plaza, they pointed to the ground and said that here is the teong soa Pessi. It was leveled and the stone was lost when the plaza was made.

778 Then we went down from the steps and onto
769 the middle street. They pointed out the teong
123 soa Huwai. The mound had been leveled and the stone lost when the road was made. I said maybe the stone fell on the church steps and smashed them because the ancestors were mad at the leveling of the two teong. I might have said that they probably don't like the church anyway. The Nyora said seriously that no, the moyang were not disturbed if the old things were changed for good and useful purposes. But I'll bet there are stories about this here. Later at dinner, she asked me if I was coming to believe the legends of Ambon, and later still, Joseph jokingly said I might become the tuan tanah if I stayed. I think they liked my obvious interest in the old and also the fact that I know a lot about it.

614 With us on the walk was Alfons, an oldish man.
423 He is the kepala soa of the extinct Huwai and
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Indonesia OB1
Borneo OC1
Land Dyak OC8
Flores OF9
Makassar OG6
Sadang OG8
Ambon OH4
Ceram OH9

/For data on the reception of the foreign traveler, investigator or author by the local people, see also category 574./